

177 and anti-foreign attitude. In addition, they were discouraged from close contact with Westerners and saw little of Western military and economic power. Such contacts in the East China and Central-South regions often deterred officials from showing open and futile hostility toward the West, even when encouraged or ordered to do so by the throne.

177 The focus of anti-foreignism through-
• 777 out China was the Christian missionary. His faith and practices were subversive of Chinese beliefs, customs, and cohesion as well as misunderstood and misinterpreted by the uninitiated. As an overt symbol of foreign inroads into China supported by military might, the missionary was an object of hatred for the scholar-official group.

177 A decade of violence against Christian
777 missionaries throughout China reached a
648 climax in what is known to the West as the Tientsin Massacre of 1870. Directed primarily against French diplomats and Catholic missionaries, the outbreak arose from Chinese suspicion and resentment toward the foreigner and from French inattention to the feelings of the Chinese people. Unmindful of the respect which the Chinese had for their own religion and emperor, the French at Tientsin established a consulate in an imperial palace and constructed a church on the site of an

1:Stanford U. S-4, 5 1956 AF12 North China
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177 imperial temple. At the same time, the
• 797 eagerness with which the newly founded Sisters
648 of Mercy orphanage and hospital sought sick
and even dying children for care encouraged the
Chinese in the belief that the youngsters were
wanted dead or alive for the practice of weird
and horrible rites.

When the high death rate at the hospital
was climaxed by the death of over thirty
children in a mid-1870 epidemic, Chinese popular
suspicion turned into active hostility. While
local officials encouraged public demonstrations
and demands for revenge, the imperial
commissioner in charge of international affairs
in Tientsin did all he could to quiet mass
outbursts and disprove the baseless charges of
the demonstrators. He apparently had the
affair in hand when the rash and provocative
actions of the French consul precipitated
his own death at the hands of a crowd, the
plunder and destruction of the cathedral and
orphanage, and the killing of their custodians.
In all, twenty foreigners and more than thirty
Chinese workers at the cathedral and orphanage
met their death.

648 The incident brought France and China
close to war. Conflict was averted by French
preoccupation with Prussia in Europe.
Finally, the French accepted as sufficient

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apostles; I saw the ambitious and selfish give up their goals and possessions; I saw some of my Christian youths break the bonds of family and friendship for this Cause."⁷⁵

The basic question is whether the harassed and persecuted Church can find the means to give its own youth these qualities. If it can not, its future throughout China is dark indeed.

VI. PROTESTANTISM

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In many respects the Protestant missionaries and their converts set the pattern for the modernizing movements which took place in Buddhism and Islam. Protestant religious work in the twentieth century came to be accompanied by wide-spread, diverse, and large-scale social service, medical, and educational activities. The Protestant missionaries helped to awaken the social conscience of the Chinese, and the missions were major centers for the dissemination of general knowledge about the West. Sun Yat-sen was a devout Christian, and Christian thought left its mark on much of his work. As pioneers in medical education, in many fields of technical education, in women's education, and in many other spheres, the Protestants made striking contributions to the dissolution of the traditional order in China. But it was beyond their powers to replace that order with a Christ-

75. Robert W. Greene, Calvary in China, New York, 1953, pp. 76-77.

779 ian democratic society. And they failed also to
797 forge an effective instrument to work for that end:
a disciplined, independent, vigorous body of
Chinese Protestants.

Protestant missions began in the ports of the China coast that were gradually opened up after China's successive defeats by the Western powers. The rights of residence, travel, and property ownership for both Catholic and Protestant churches were exacted in the successive treaties which China was forced to sign. This background of, as it were, forced entry into China has handicapped Christianity in China in two important respects: as the tide of nationalistic sentiment rose, anti-Christian movements invariably accompanied anti-foreign and nationalistic manifestations. Secondly, the decades of foreign protection and foreign support prevented the Christian churches -- the Protestant perhaps more than the Catholic -- from developing their own means of self-support and their own mechanisms of survival in times of political upheaval.

Protestantism has suffered from its own sectarianism. A rational division of Christian effort was usually impossible when Baptists, Methodists, Episcopalians, and innumerable small sects were at odds with one another and brought diverse and conflicting interpretations

779 of Christianity to the Chinese.⁷⁶ Naturally the
797 antagonism between Catholic and Protestant
● mission workers -- their tendency to depreciate
one another when dealing with the Chinese --
further weakened the whole effort. Martin Yang
describes the antagonisms that developed in the
Shantung countryside between Catholic and Pro-
testant Chinese; this added to the tension that
already existed between the mass of the villagers
and the converts to both forms of Christianity.⁷⁷

76. There were 66 different Protestant missionary societies in China in 1906. By 1919 there were 130 different societies, groups, and other missionary organizations. Cf. Pr. Damboriena, "Les missions Protestantes en Chine," Bulletin de l'Université l'Aurore, Series III, Vol. 8, No. 1, Shanghai, 1947, p. 18; hereinafter cited as Damboriena; Creighton Lacy, "The Missionary Exodus from China," Pacific Affairs, Vol. 28, No. 4, Dec. 1955, p. 305, observes: "Far more disruptive in almost every mission area has been the swarm of small, independent sects -- pentecostal, holiness, fundamentalist -- most of them divisive. Not only do they assert their unwillingness to co-operate with other Christian groups, but they seek most of their converts from the established churches."

77. Martin Yang, A Chinese Village, New York, 1945, pp. 158-64.

779 Yang, himself a Christian, has this to say of the
797 motivations of conversion in the village he studied:

"The first converts were members of the Ch'en and Yang families and included a Ch'en scholar and his second brother. They were all ambitious men, and their primary purpose in conversion was to get positions as country preachers, and then to establish a church-subsidized village school, to use foreign influence through the church to deal with their opponents, and to sell food to the missionaries.⁷⁸ Chinese governments, imperial and nationalist, found the Christians troublesome, and in the twenties and thirties there were serious efforts to curb them. One of the effects of government sanctions, combined with the relatively poor results after ninety years of effort, was to reduce the enthusiasm for China missions among Christians abroad. This was reflected in the decreased flow of funds, notably from the United States. From nearly \$6,000,000 in 1928, Protestant contributions⁷⁹ fell to a little over \$3,500,000 in 1933 and did not greatly exceed \$4,000,000 in 1935 and 1936. This handicapped nearly all fields of missionary endeavor.

Another arena in which the Protestants tried for influence was the great polemical struggle of the 1920's and 1930's over the nature and future of Chinese civilization. In this prolonged and important controversy, the Protestants found themselves handicapped by the divisions among themselves, notably that between modernists and fundamentalists, and also by the rising tide of nationalism. In the end the Protestants shared

78. Ibid., p. 159.

79. Damboriena, p. 83.

- 779 with idealistic Chinese and Western philosophers
• 797 the failure to stem the rising tide of materialism
in thought.

The Sino-Japanese War and the war in the Pacific disrupted missionary efforts in north central China. At the war's end, the Protestant missionaries returned and set about the rehabilitation of church establishments. Apparently progress was made, but there were disquieting aspects. The interdenominational unions which the Japanese had imposed during their occupation broke apart and sectarian rivalries sprang up again.

"The measure of self support achieved in wartime necessity collapsed before the inflowing torrent of foreign funds. Leadership which had demonstrated both courage and competence through years of crisis politely yielded to colleagues returning from the West."⁸⁰

American financial support also drew upon the Protestants an increasing barrage of Communist and left-wing criticism as the Nationalist Government -- receiving American support -- became increasingly discredited. Protestants, because of their preponderant emphasis on the social gospel (serving God through service to society) and their less formidable unity and

80. Lacy, op. cit., p. 306.

779 discipline, suffered less in Communist-occupied
797 areas than did the Catholics. Yet the more
clearheaded of the Protestants could not but
dread the rise of Communist power.

779 The timetable of Communist moves against
668 Protestants and their organizations follows
approximately that for the Catholics noted above.
The "national church," the "three autonomies,"
the confiscation of church property, church schools
and hospitals were accompanied by a steady
expulsion of the missionaries. There was a
gradual decrease in the number of Protestant
missionary personnel between 1935 and 1949 and
almost total elimination of missionaries since
that time.⁸¹ In 1935, there were 5,816 Pro-
testant missionaries in China; in 1949, about
3,000; in April 1952, only 100.

It is not possible to document the propor-
tion of Chinese Protestants who have been
forced to accept the Communist regime, but
"modernism," the social gospel, sectarianism,
and the lack of such punitive sanctions as ex-
communication all tend to make the Protestants
less resistant to Communist force and persua-
sion than the Catholics. The "three autonomies"
-- in support, government and propagation -- has

81. The first figure is from the Handbook of the Christian Movement, reproduced in Dam-
boriena, p. 82. The other figures are from
Walker, op. cit., p. 19.

779 Undoubtedly there were some Mohammedans living in other villages throughout the hsien, but, except for those connected with the city mosque, their number was probably small. In the Experimental District, which includes the five villages mentioned above, 2.4 per cent of the families were Mohammedan. Corresponding figures for the entire hsien are not available as no attempt was made to determine religious affiliations throughout the hsien.

The elders of T'ang Chia Chuang, the village in which 72 per cent of the families were Mohammedan, told us that during the last 45 years there had not been any temple in their village. All the other villages of the Experimental District had had one or more temples even though one-half of the villages did not have any in 1928. Evidently the Mohammedans had been in the majority and in control of the affairs of T'ang Chia Chuang for many years.

Christianity

777 Christianity came to Ting Hsien from Ning Chin Hsien, where it had been preached by converts from the time of K'ang Hsi (1662-1723). The most prominent of these men had been officials in Peking, where they had been converted by the teaching of Catholic priests. During the years from 1820 to 1840 there was one village where the people were almost all Catholics. Many of the people of this village were killed in later persecutions. There were no Christian believers in that particular village in 1930, but the people did not worship the usual Chinese deities.

A French priest was resident in Ting Hsien in 1858 but had to leave because of the troubles that came soon thereafter. He was able to return soon after 1860, as a priest had acted as interpreter for Prince Kung in the negotiations that ended the war with France and England. The Prince persuaded the Emperor to give orders that the Catholic priests might work in North China. It is reported that when the priest came back to Ting Hsien, after 1860, there were only some 8,000 adherents in the 32 hsien included in the entire Cheng Ting area, of which Ting Hsien is a part. In 1930 the Catholic churches in Ting Hsien had some 5,800 members scattered in 58 villages and belonging to some 1,100 families. This was about 1.5 per cent of the population. In the city there were some 36 Catholic families with 130 persons. A French priest was in charge of the large church in the city. There were also one Chinese priest, three assistants, and one Chinese nun. The church

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school had 40 students. The church was built in 1929. In the village there were six churches and 36 other places of meeting. The church in Nan Ch'e Chi was built in 1904. The value of the church property, including the church buildings, was estimated at \$200,000.

When the magistrate Sun Fa-hsü, in 1914-1915, attempted to make every village in the hsien maintain a primary school, many of the people thought that the village schools were foreign organizations and did not want to support them. In the east part of the hsien some 10,000 people quickly joined the Catholic church, thinking that thereby they could escape the taxation levied for the schools. The magistrate took the matter up with the priest, who told the church members they would have to obey the government's orders. One report also says that many families were fined because of their disregard of the magistrate's orders. When they could get no help from the church, most of the "converts" left and by the next year not more than 500 remained.

Protestant Christianity was represented in Ting Hsien by the Kung Li Hui, Congregational Church, and by the Salvation Army. The church was part of the field that had its center at Paotingfu. According to the church figures there were 525 members in 256 families. In only some 30 per cent of the families was the entire family Christian. In 1928 there were families with one or more church members in 59 villages and towns scattered throughout the hsien. Twenty-six of the villages were in the 4th District, in the southern part of the hsien. Another 10 villages were in the southern end of the 2nd and 3rd Districts just across the Sha River from the 4th District. Only two of the 62 villages of the Experimental District had any church members.

Ordinarily a church was organized wherever there were 10 or more members in a village. The 1928 map showed 14 of these congregations. They regularly met in the homes of the members as the only church building was in the city, on the main south street. That congregation had 48 members. The Chinese pastor, who lived in the city, was in charge of the city church, but was also related to the work of the entire hsien. In view of the figures secured from some other countries, it is of interest to note that 60 per cent of the Protestants in Ting Hsien were males. This might be expected because of the greater ease with which the men can be approached.

The church groups consistently stressed the need of education for the church members. When the Mass Education program was concentrating

797 its work on the villages of the Experimental District, the church groups had seven Mass Education schools of their own. The report showed approximately 75 per cent literacy in the Christian families. In an effort to start a home industry that would enable the women to add a little to the family income, some of the church groups had classes in knitting.

The Salvation Army first came to Ting Hsien in 1918. It had a meeting hall on the main north street of the city, sub-headquarters, with Chinese officers in charge, in two towns and one village, and centers in eight villages, where work was carried on by the officers from the nearby headquarters. There was one foreign officer living in the city. He reported, in 1930, a membership of 500 in all the different centers, with 268 of these in the city. Besides these there were a number of inquirers not yet admitted to membership. Plans had been prepared for the building of a hospital in the west suburb.

TABLE 111. TEMPLES, 1930

346 794 Wu Tao Miao	157	Ho Shen Miao	5	Mu T'a Szu	1
Kuan Ti Miao	123	K'ung Tzu Miao	5	Pa En Szu	1
Lao Mu Miao	102	T'ai Kung Miao	5	Pai T'a Szu	1
Nan Hai Ta Shih		Ch'uan Shen Miao	4	Pei Tou Miao	1
Miao	80	San Huang Miao	4	San Ch'ing Kuan	1
San Kuan Miao	48	Yueh Wang Miao	4	Szu Chieh Miao	1
Nai Nai Miao	45	Ch'eng Huang Miao	3	Ta Wang Miao	1
Chen Wu Miao	41	Ch'i Shen Miao	3	T'ien Ch'i Miao	1
Lung Wang Miao	32	Hsien Ku Miao	3	T'ien T'ai Szu	1
Yü Huang Miao	22	Fo Szu	2	T'ien Ti Miao	1
Ma Wang Miao	21	Fo Yeh Szu	2	Ts'ang Ku Miao	1
Ch'ung Wang Miao	20	Hu, Hsien Miao	2	Ts'ang Shan Yüan	1
Yao Wang Miao	14	Kuan Yüeh Miao	2	Tz'u Yün Szu	1
Kuan Yin Miao	13	T'ien Hsien Sheng		Wen Shen Miao	1
San I Miao	13	Mu Miao	2	Wu Chiang Miao	1
Ta Szu	13	Chiu Shen Miao	1	Wu Ling Miao	1
Lung Mu Miao	12	Fo Tsu Szu	1	Yen Wang Miao	1
P'u Sa Miao	9	Han Tsu Miao	1	Yü Wang Miao	1
Erh Lang Miao	7	Hs'en Hsing Szu	1		
T'u Ti Miao	7	Kao Ke Miao	1	Total	855
Lao Chün Miao	6	Mi Le An	1		

CHAPTER IX

EDUCATION

1. General.

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●797 Some years ago Ching Ho was well provided with educational facilities. There was a public school of six grades accommodating about one hundred pupils; the Presbyterian Church maintained a boys' school and a girls' school of the lower primary type; the Mohammedans had their own school for teaching their language and bible, and there was also a private school run by Dr. Wang of the town. At the time of the survey the missionary school's, had been closed for about two years, and Dr. Wang's school closed just about the time the survey started, because Dr. Wang himself was too busy with his professional work and Party business to carry on the school work a'so. Therefore, at the time when the enquiry was made there was only one regular school open, and that was supported by public funds and controlled by the political authorities, The Mobammedan school was still open, but its influence does not extend beyond the mohammedan community itself.

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658 However, during the course of our survey a very interesting experiment was made in Ching Ho by the Party authorities. After taking control of the political machinery and finances in Ching Ho, they made several enquiries and found that in most of the

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779 Mohammedans is not of the best kind which is based
794 on willingness and consciousness. It is a unity which
is forced upon the younger generation by the older,
and is responsible for the lack of progress and
adjustment of the Mohammedans to the changes of
social life.

The members contribute liberally towards the
upkeep of the Temple and its services. Outside of
the small income of about \$110 derived from house
rent and land all the expenses are defrayed by the
voluntary contributions of the members. Some con-
tribute money, others food, fuel, or oil, and some give
their labour. And if there is at any time a call for
money or material the members will contribute
according to the need.

3. The Christian Church

797 The finest building in the town is the Presbyteri-
an Church situated in the centre of the main street.
The Presbyterians have been active in Ching Ho for
some years, and in 1926 the new building was
erected with the interest and the help of the local
leaders. Unfortunately the church has not been very
successful and although about ten families and about
thirty students from the military academy attended
the Sunday services and Bible classes in the past,
only three families now profess Christianity.

The Church has made a larger contribution in
the field of education. As it is rather for the younger
children to walk to the school at the north end of
the town, the Church opened two primary schools,
one for boys and one for girls, and an attendance of

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100 was steadily maintained.

About 1925 a new pastor replaced the old one who had been so succesful in gaining the confidence of the townspeople. The new man was not so successful and at same time Presbyterian Churches adopted a policy of self-help for their rural churches. The people as a whole are very poor, and were not sufficiently interested to give the necessary help, so the church gradually closed down its services and school.

4. Chinese Temples

There are altogether ten temples in the town, five in the northern section, and five in the southern. All of the them are inactive, and there is only one monk who lives in a small room, and watches one of the temples. The large number of temples, and their rich ornament, now decaying, give us an idea of their power and prestige in the past history of China.

At present the two largest temples are being utilised by the school and the self-government association. In most cases in China it will be found that the temples are the only public buildings which are available to serve the needs of the institutions necessary for the life of the town, and everywhere one finds old temples which in the past had tremendous power in the lives of the people, being used to house schools and public offices. Then we see the decay of the temples and the lack of interest on the part of the people it seems as if Buddhism is tottering, and that left to itself it will gradually die as a power in the peoples' lives, but the drastic measures taken by the